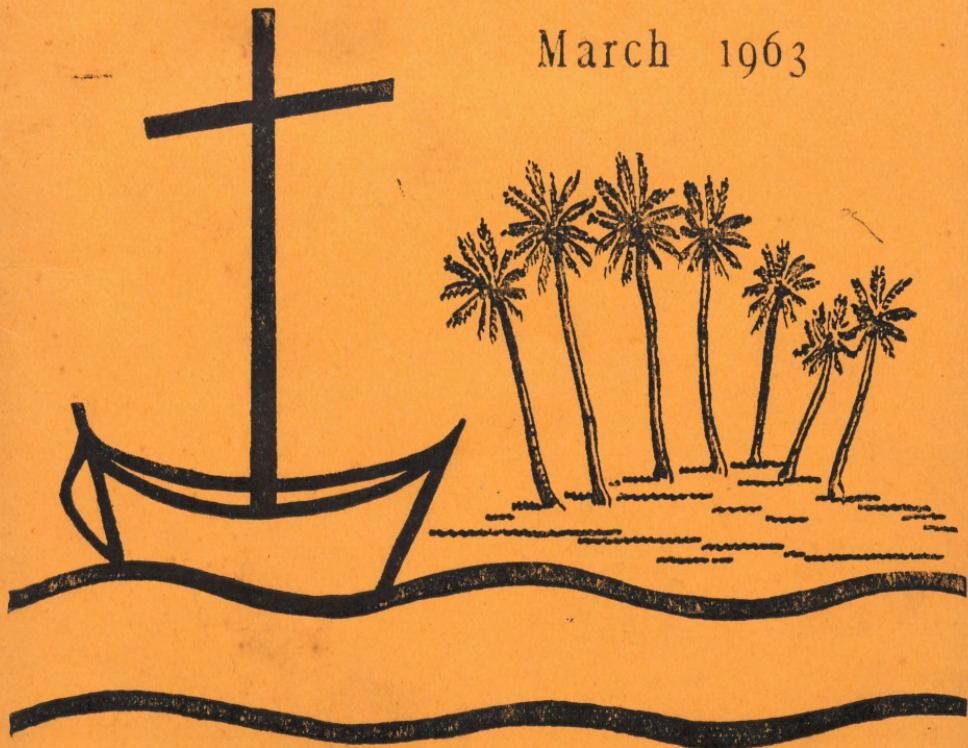
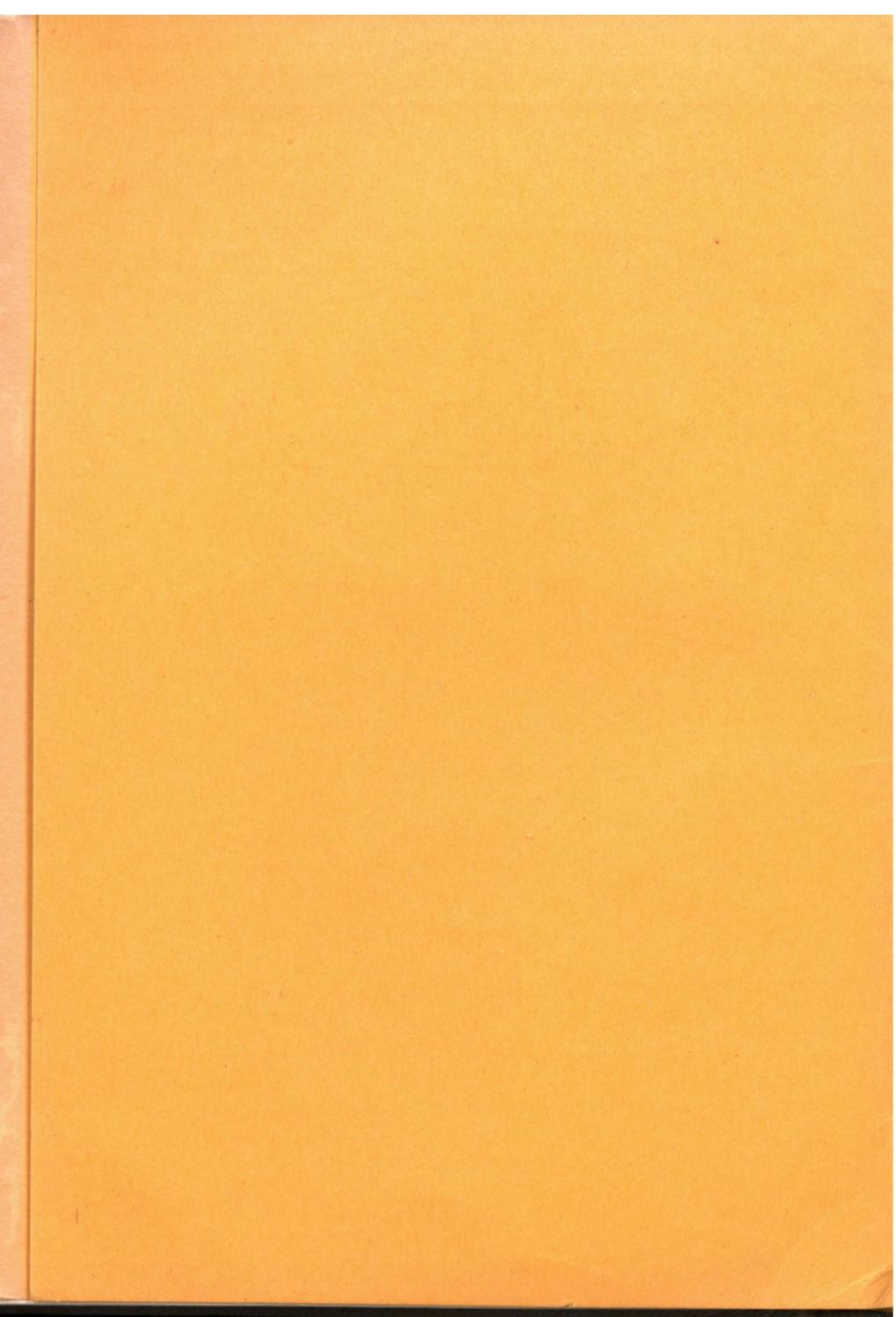


THE PACIFIC JOURNAL OF THEOLOGY

March 1963





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The Pacific Journal of Theology

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CIRCULATION MANAGER

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NUMBER SIX

MARCH 1963

From the Editor

It is always good to have news from other parts of the Pacific, and the editor would like to pass on to readers some items that have come his way during recent months, though there can be no pretence of a complete picture of the situation.

Setareki Tuilovoni of Fiji and Mila Sapolu of Samoa were among those who attended the Third World Institute on Christian Education in Belfast, Ireland, last year. Mr. Tuilovoni quotes from the report that 'more education for more people for more years is the demand everywhere...this brings disturbing elements into society: it offers a challenge to the inadequacy of the churches' teaching ministry.' These words make it all the more gratifying to learn that in Fiji, during May, June and July there will be a Seminar followed by a Writers' Workshop for the express purpose of providing material for Christian Education specially adapted to the needs of the towns and villages of the Pacific area. Full details are not yet available, though it is already clear that Mr. Tuilovoni has been largely responsible for bringing about this meeting, and we shall hope to print some of the findings in a future edition of the **Journal**.

We understand that Setareki Tuilovoni and Douglas Fullerton from Fiji, and Russell Maddox and Mila Maefau from Samoa are representing their churches at the New South Wales Conference of the Methodist Church of Australasia in the expectation that the new constitutions of their churches will be ratified, enabling Samoa and Fiji to attain Conference status this year.

We published a note from E. D. Raka last June, on a similar development in the L. M. S. Mission area in Papua. Raymond Perry of Lawes Colleges, Papua, writes more fully in this issue on the significance of the creation of the **Papua Ekalesia**, and the editor recalls a remark made by the D. W. M. E Secretary in the Pacific, Vavae Toma, on his return recently from Papua - New Guinea, that Papua - New Guinea is going to lead the rest of the Pacific not only in the economic field, but in setting a new pattern for the Christian Mission and for inter - church cooperation within it.

In September of this year, the Evangelical Reformed Church of Tahiti becomes autonomous, and the churches in Samoa will be sending representatives to the celebrations. This forms part of the inter - visitation programme that was set up at the recent meeting in Honiara (B. S. I.) of the Continuation Committee of

the 1961 Conference of Churches and Missions in the Pacific. Other D. W. M. E. - assisted exchanges are proposed for next year between Fiji, Tahiti and New Caledonia; Micronesia and Samoa; and Papua - New Guinea, Tonga and New Caledonia. The Continuation Committee also calls for the next Conference of Churches and Missions to be held in 1966 and proposes the setting up of a permanent Pacific Council of Churches at that time.

The planning for the Pacific Theological College has reached an interesting stage. The provisional constitution and the financial proposals for a united college to serve the Churches of the Pacific reached the Churches and Mission Board late last year. According to the Constitution, if ten of the Pacific Churches from at least three denominational groups signify their assent, the College Council must be called, and the machinery for staffing and building the College could then be set in motion. It is possible that the necessary ten letters of assent will be obtained this year from Churches in the Presbyterian, Methodist and Congregational groups; the Anglican however are hampered by the fact that their Synods do not meet during the current year.

Meanwhile, Betania Theological School has just celebrated its centenary and Marc - Andre Ledoux - now alas due to return to France - writes as follows :

The Theological School of the Evangelical Church in Caledonia and the Loyalty Islands was established in Betania (Chepenehe) in the island of Lifu. It was started in November 1862 by the Revd. Samuel Macfarlane of the London Missionary Society. When Macfarlane left Betania in 1871 he took with him twelve of his students to pioneer the work of evangelism in the Torres Straits and in Papua. Upon the retirement of the veteran headmaster James Hadfield in 1920, the School was taken over by the Paris Evangelical Missionary Society. During the present century four hundred pastors have been trained at Betania.

The Centenary was celebrated at Betania on Sunday 10th March, with many people in attendance. Messages were received from the London Missionary Society, from Malua Theological College, from the Presbyterian Mission and various other Christian bodies, while the Revd. R. W. Murray attended as a representative of the Presbyterian Church in the New Hebrides, with which the Evangelical Church in New Caledonia has so many connections. The company was addressed by the new President of the Church, Pastor Peteru Ihily and the General Secretary, Pastor Thidgine.

The **Journal** offers congratulations and good wishes to the staff and students at Betania.

Bible Studies

News comes from various places in the Pacific about the increasing use of Bible Study groups; for example, exciting things are happening in Niue as a result of the Young People's Bible Study Groups. The techniques of Bible study vary from place to place, and it is valuable to learn how other people set about it. We give below five Bible study outlines prepared by the Revd. E. G. Jansen of the New Hebrides. Each outline occupies one duplicated page, with the bulk of the space taken up by 'boxes' in which the student inserts his findings and boxes into which the instructor writes a model answer where necessary.

Five Studies for Christian Faith and Life

NUMBER ONE

Mark 1 What is Jesus Like?

Aim: To paint a word picture of Jesus from the things we learn about Him in this chapter.

Directions: Beginning at verse 1, and going on to verse 45, write out all the things that tell us what kind of man Jesus was. Do not write the things He did but only the things that tell us directly what He was like. For example we learn from verse 41 that he was compassionate.

VERSE	STUDENT'S ANSWER	MODEL ANSWER (if needed)
.....
etc.

NUMBER TWO

John 17 What is God like?

Aim: To 'see' God in this chapter: when we think of God, how do we think of him?

Directions: In the spaces given below write down the things you can find out about God from this chapter. For example, we learn from verse 11 that God is holy.

VERSE	STUDENT'S ANSWER	MODEL ANSWER (if needed)
.....
etc.

NUMBER THREE

How does a man become a Christian?

Aim: To find out, from God's Word, what a man has to do to become a Christian.

Directions: Read the Bible passages carefully. Opposite each passage write down the part of the answer that you learnt from the passage. For example, in Mark 1: 14, 15, we learn that a man must Repent and Believe in the Gospel.

A. What Jesus says: STUDENT'S ANSWER | MODEL ANSWER
(if needed)

Mark 1: 14, 15

John 3: 3, 5, 7, 8

John 6: 35-37

Rev. 3: 20

John 8: 51

B. What Peter says:

Acts 2: 26

Acts 10: 43

C. What John says:

John 1: 12

I John 1: 5-10

D. What Paul says:

Acts 26: 19, 20

Romans 10: 9, 10

NUMBER FOUR

Ephesians 4: 22—5: 20. What is the life of a Christian like ?

Aim : To learn, from God's Word, what changes will take place in a man's life when he allows Christ to rule it.

Directions : Read the passage carefully. On the left-hand side of the page write down the things that describe the life of the unsaved man—the 'old man.' On the right-hand side write the things that describe the life of a Christian — the 'new man.'

Verses	Things that describe the new man	Verses	Things that describe the old man
	etc.		

NUMBER FIVE

Acts 2: 36-47. The Church — the company of those who have new life in Christ.

Aim : To obtain a clearer understanding of what the Church is and what its life is like.

Direction : Read the passage through carefully, looking for verses that tell you something about the Church. Write those things down opposite their correct verse numbers.

VERSE	STUDENT'S ANSWER	MODEL ANSWER (if needed)
	etc.	

Pacific Scripture Translation

Part 2 of an article by the Revd. H. K. Moulton, Deputy Translations Secretary, British and Foreign Bible Society.

3. The Gilbert and Ellice Islands

American missionaries began work in the **Gilbert Islands** in 1857, and twelve chapters of St. Matthew's Gospel were translated by Hiram Bingham, Jr. and printed in Honolulu in 1860. The rest of the Gospel and St. John and Ephesians were printed in the Gilbert Islands in 1864. Bingham had actually sent the manuscripts to Honolulu for printing, but his messengers returned, not with printed books, but with a printing press. Shortly afterwards a printer was providentially shipwrecked in the islands, and work proceeded. Paper was in such short supply that only 64 copies of St. John and 54 of Ephesians could be printed — both on notepaper!

Translation continued until the American Bible Society published the New Testament in 1873, and the full Bible in 1893, Bingham being the translator throughout, over a period of more than thirty years.

During the second world war the Japanese occupied the islands, and the London Missionary Society missionaries working there were put to death, imprisoned or prevented from returning. One of the latter, the Revd. G. H. Eastman, used his enforced absence for revising the Bible, which was published by the American Bible Society in 1954. This was not Mr. Eastman's only war-time occupation. He paid several hazardous visits to the islands from New Zealand, and was awarded the C.B.E. for his assistance to the forces.

The **Ellice Islands** story is a much more recent one. In fact, up till now they have no Scriptures. Their pastors have mostly been trained in Samoa and use the Samoan Bible. Ordinary church members can follow the Samoan vocabulary to some extent, but miss a great deal of the accidence and syntax. The people of Ellice island speak Gilbertese but this is a Micronesian language, whereas the Ellice language is Polynesian. There is clearly an urgent need for Scriptures of their own. The total population of the islands is only 5,000, but they are all literate and all Christian, practically all linked with the London Missionary Society. A New Testament (at the least) is essential.

The Revd. Brian Ranford of the London Missionary Society went to the islands as a new missionary in 1958, with the intention of first learning the language and then beginning translation work. He has now performed the pioneer task, and has gone back after furlough to devote himself to New Testament translation. He and a group of pastors are already working on St. Mark's Gospel.

4. The Solomon Islands, New Britain, New Guinea and Papua

The Solomon Islands. There has been considerable translation work here, covering twenty languages and dialects, in addition to Mota in the Banks Islands, between the Solomons and the New Hebrides and not included in the figures at the beginning of the first half of the article.

Taking the languages in order roughly from north-west to south-east, St. Mark's Gospel, translated by the Revd. A. H. Cropp of the New Zealand Methodist Mission, was published in the Petats language in 1934. Petats is a small island off the coast of the much larger Buka Island, but the language is used in Buka also, and at least ten thousand people speak it. Mr. Cropp, with the help of missionaries and Petats teachers, revised Mark and translated the other Gospels and Acts in 1952. These were published by the B. F. B. S. in Australia in 1956.

Work in Siwai, or Motuna, on Bougainville Island was begun in 1932 by the Revd. A. H. Voyce of the New Zealand Methodists, but nothing was published till Mark appeared in 1952. Luke and John are now being translated.

Teop, also on Bougainville Island, has a similar history. There were preliminary discussions before the war, and Mark, translated by the Revd. G. G. Carter of the New Zealand Methodists, was published in 1958. It is one of the many languages where, after attempts to find a translation for **baptize**, the Bible Society policy of transliteration has been adopted. This practice is universally more satisfactory, the interpretation being left to the Churches concerned.

Bambatana, on Choiseul Island, had its first Gospel, St. Mark, in 1927, translated by the Revd. V. Le C. Binet of the Australian Methodist Missionary Society. He also translated Romans, published in 1934. After the war the work was continued by the New Zealand Methodists, the Revd. and Mrs. J. R. Metcalfe and Miss Lucy Money being the chief translators. The Four Gospels (Mark revised) and Acts were published in 1956, the Epistles (Romans revised) and Revelation in 1960. A single

volume New Testament, further revised, is in preparation, and Old Testament translation work has begun.

Vella Lavella, in the New Georgia group, has Mark, John and Acts in the Bilua dialect, all translated and published between the two wars. The Bible Society owed a great deal at this time to Mr. S. H. Ray, the distinguished anthropologist, for much information on Oceanic languages, and for seeing a number of books through the press.

Work in Bilua was not proceeded with, because it was expected that the language would be superseded by Roviana. Recently, however, it has been resumed by the Revd. A. A. Bensley, the original translator, who is completing the New Testament.

Roviana is the most important language in the New Georgia group, though the first Gospel (St. Mark) translated by the Revd. J. F. Goldie of the Methodist Mission, was not published till 1916. Mr. Goldie continued his work until 1953, when the New Testament was printed in Sydney. A New Zealander, he had then completed fifty years' service. The language is spoken by some 50,000 people, of whom half are literate.

Marovo, also in New Georgia, has an interesting history with regard to its Scriptures. It is the mother tongue of less than 2,000 people, though understood and used by perhaps 10,000. After publishing St. Mark in 1931, the B. F. B. S. therefore decided in 1940, in consultation with the Methodist Mission, to concentrate on Roviana and not publish further in Marovo. This decision was reaffirmed in 1949. Meanwhile, however, the Seventh Day Adventists had translated and published the New Testament in 1941, and in 1951 they asked the B. F. B. S. to publish their whole Bible. As the Seventh Day Adventists had made Morovo the literary language for their work and were offering to subscribe to the cost, the Bible Society agreed, and the Bible was published in 1956.

It is good to be able to report that the Revd. A. A. Hall is engaged full time in Roviana Old Testament translation, and that Psalms 1-95 will soon be published. This will give the Roviana people the full Bible that they deserve.

Bugotu. Speakers of this language, in the South-east corner of Ysabel Island, number only 7,000 even to-day, but they had their first Gospel in 1882 and gradually worked up to a full New Testament in 1914. Certain books of the Old Testament were also published between 1911 and 1923. In 1934 the New Testament was revised by Dr. W. G. Ivens. This was the fifth version

of the New Testament in languages of the area for which Dr. Ivens was responsible. Translation work on the remainder of the Old Testament is now in hand, and London Bible House has for some time been awaiting the arrival of the manuscripts for checking.

Mwala Island has Scriptures in five dialects : **Fiu** St. Matthew 1909, **Lau** New Testament, completed in 1929, and Genesis (1914); **Malu** New Testament 1923, photographically reproduced in 1949 with a new word for forgiveness, and Genesis, Psalms and Nehemiah (1951); **Soa** New Testament 1910, translated by W. G. Ivens and revised by him in 1927; **Kwara'ae** New Testament 1961. This latest piece of translation work has been completed by Mr. Norman C. Deck, now retired in Sydney after thirty-five years service in the South Sea Evangelical Mission. It will serve a literate Christian community of 4,000. Mr. Deck states his indebtedness to the excellent Malu New Testament. His father, though not the actual translator, was connected with this New Testament. Kwara'ae supersedes Fiu, which is a practically identical dialect.

Gaudalcanal has the Four Gospels and Acts in the Vaturanga dialect printed at the Melanesian Mission Press in 1932 and reprinted in Sydney in 1948 after the destruction of the press by the Japanese. In the Logu dialect it has only certain Psalms, contained in a partial translation of the Book of Common Prayer.

In **Florida Island**, translation began with St. John's Gospel in 1879. Other Gospels, Acts, a Gospel Harmony, Epistles and Revelation followed, all printed by the S. P. C. K. or the Melanesian Mission Press, the last in 1905. In 1923 the New Testament was completed and the earlier work revised. It was then published for the first time by the British and Foreign Bible Society. In 1961, after another long interval, Genesis was published, the first book of the Old Testament in this language. The translation was made by Dr. C. E. Fox, a missionary in Melanesia since 1902.

Ulawa, a small island between Mwala and San Cristoval has a language differing only slightly from the Mwala dialect, but it has its own Scriptures, beginning with Gospel selections in 1890 and working up to a full New Testament in 1911. This was the work of Dr. W. G. Ivens, who revised it in 1927. Mr. S. H. Ray again saw it through the press in England for the British and Foreign Bible Society. In 1932 Dr. Ivens published through the Melanesian Mission Press some Old Testament selections.

The Inauguration of the Papua Ekalesia

by Raymond Perry, Lawes Theological College

'In the world wide Church there is a truly Papuan Church and the Directors of the London Missionary Society offer their continued co-operation to serve with it and alongside with it in the Gospel in Papua. We will stand by you in the future as we have done in the past so long as you want us'. These words were spoken by the General Secretary of the London Missionary Society at the inaugural service of the Papua Church Assembly in Port Moresby on 21st November, 1962. This inauguration marked an ending and a beginning in the history of the Gospel in Papua.

Dr. Lawes arrived in Papua on November 21st 1874 (two years after the first South Sea Pastors settled on the mainland). In 1890 representatives from the Anglican and Methodist churches met with Dr. Lawes to plan the evangelisation of Papua. It was arranged then that the London Missionary Society should work along the south coast from the Dutch border to the northern tip of Milne Bay; the Anglicans were to work on the north east coast from Milne Bay to the border of New Guinea, and the Methodists were to work in the islands which lie off the eastern end of the country. It is because of the adherence to this 'gentleman's agreement' (for that is all it was) that the Church which has come into being, under God, through the work of the London Missionary Society and which calls itself the Papua Ekalesia, is found, with very few exceptions, only on the south east coast of Papua.

In the evangelisation of this country all the Missionary Societies were helped by Christians from other Pacific Island churches. In the field of the Papua Ekalesia the Pacific Island missionaries have helped, and still hold, a very honoured place and this is recognised in the newly accepted constitution which enables two South Sea Pastors to be members of the Assembly.

It seems to be in line with the thinking at all levels among the leaders of the Pacific Island peoples today that the people in this region should be responsible for the government of their own affairs. Leadership in many activities in Papua today is passing into the hands of the Papuan people. All kinds of schemes are afoot in this land in which Papuans are encouraged to take the initiative and the responsibility for leadership. It

could be argued that the Papuan Church Assembly has come into being because of this trend in Papuan affairs and that it is politic for Papuans to be given some responsibility in the church. Such an argument would be quite wrong. It has been asserted that after 88 years of missionary work the Missionary Society has 'handed over' to the Church the 'gift' of government because the people have proved that they are capable of accepting that 'gift'. Such an assertion is quite wrong for the 'gift' did not 'belong' to the Mission to 'hand over'. What has really happened is that the members of the church, both Papuan and European, have been under the compulsion of the Spirit to take more seriously than they have ever done before the fact of the Church in this country. When, because of God's grace and our faith, which is our response to that grace, we have been saved from sins we have not been saved into some vague and disembodied spirituality, but as we are 'in Christ' we are in His visible fellowship which Paul calls, again and again, the 'Body of Christ'. It is because that fact of the Body of Christ has been taken so seriously that the new arrangements in the order of the Church in Papua have been made. This church is poor; it is weak; it is ignorant; it is a babe 'in Christ', but it is 'in Christ', and we believe it is the Body of Christ in this place. In that faith we go on with the Head of the Church.

This young church besides inheriting many good things from the Church overseas through whose efforts it was founded, has also received the divisions from the Church overseas. Apart from the divisions brought by the Church to Papua this land itself is a land of divisions. It is divided by customs, tribes, tribal boundries, languages, political boundries and the sin which divides man from man. For centuries Papua has been isolated. Even today pockets of isolated people are being found by Administration officers and are being brought under the influence of a benevolent government. But, Papua is no longer insular. It has moved out of the backwater of history into the highway of the Pacific. It is in the context of the whole Pacific scene that its churchmanship must be lived out. As the Pacific becomes more vital in the affairs of the world and Papua's governing body, Australia, takes a greater part in Pacific affairs even so will this people be drawn closer to the dangers and opportunities of modern life. As industry and commerce grow and as the people move away from their tribal background and tribal coherence at the bidding of commerce, industry and government, the barriers and the authority of the tribe will be broken. A unity other than that of the tribe will have to be found. This need is to be seen already in the urban areas where the people have come into the 'European' towns

and seek some kind of unity. Many of us believe that unity will only be achieved under the Lordship of the Living Christ. But, important as is the need for unity in Papua, that is not the main reason why the Church here is so concerned about disunity. With Christians round the world we know that we stand under the judgement of God for our inherited divisions — in that we perpetuate them. The Head of the Church prayed 'that they all may be one so that the world may believe', and Christians in the Papua Ekalesia believe that they are included in the **all**. It is because this continued disunity is contrary to the declared Will of God that the Church in Papua, in obedience to the Head of the Church, has pledged itself to seek the unity of Christ's people.

No one who was present will forget the solemnity of the occasion when, at the first meeting of the Assembly of the Church, the following resolution was passed unanimously :

Believing that the union of the different churches is in accord with the revealed Will of God, and with humility for our divisions in Him, we hereby pledge ourselves to work and pray for organic union with churches of other traditions which have been established in Papua.

It is resolved that a Church Union Committee be formed with power to inaugurate discussions with other churches in Papua. So the Church pledged itself ! We are among the company of Christ's people in the world who seek unity in the Body of Christ and who seek to be, in truth, God's people in the world. When we have found that unity then we can speak with a prophetic voice to a country which desperately needs unity.

Not only has the Church in Papua, as part of the Church in the world, a responsibility to seek union with others but, because it is the Church, it also has a responsibility to mission to those outside its borders. The Church lives by and for mission. This Church is determined to place evangelism in its rightful place in the forefront of its activities. Mission and Unity are part of the Gospel committed to us and by obedience we are determined to be active in those spheres. It was because the recent Assembly realised and accepted its commitment to mission that it appointed a Standing Committee to draw up plans for the establishment of a Department of Missions within the organisation of the Church. As one tries to think of this task of mission awaiting the young Church in Papua one is seized by the immensity and grandeur of it all.

Besides missioning to 'those on our doorstep' our eyes have been turned to those not only beyond the boundaries of the Church but those beyond the political boundaries of the country. It may seem strange, but it is nevertheless true, to say that the Papua Ekalesia is surrounded and bounded by the Church. On our eastern boundary the Methodist Church has been established; to the north - east the Anglican Church is an established fact; to the north and north - west the Evangelical Lutheran Church of New Guinea is on mission, and the Methodist Church also has missions in that area. In the west the farthest outpost of the Papua Ekalesia is on the political boundary of Papua. Indonesia now has a common boundary with us for the first time in the history of the Gospel in Papua. Indonesia is a Moslem country with a minority Christian population. Islam is a missionary religion and surely missionaries of that religion will come to Papua.

This is the stark new fact facing the Papua Ekalesia as she girds herself to take up her mission for her Lord. The Cross and the Crescent again? Will it be that the Papua Ekalesia is led to fulfil its missionary function in association with the Church in Indonesia and West Irian? Will the United Church in Papua be a reality soon enough for us to take advantage of the untold opportunities opening for it? These are some of the unresolved questions the Church is facing in its missionary thinking. We do not know the answers to these questions but we do know that as Christ's people we are committed to mission His Gospel and are determined to hear and obey His call.

'Tis not for us to choose;
We listen and obey:
'Tis His to call and use;
'Tis ours to serve and pray,
It matters little, here or there,
God's world is wide, and everywhere.

Book Reviews

S. C. M. PAPER - BACKS

The Bible in the Age of Science,
Alan Richardson, 192 pages, 5/-.

Honest to God, John A. T. Robinson, 143 pages, 5/-.

Most Christians of the Pacific take the Biblical account of the creation of the world literally, regard Adam as literally the first man and the first cause of sin and think of Jesus Christ as literally ascending to heaven. What purpose, then, is served by bringing to the notice of the readers of the **Journal** two books that take it for granted that we have already abandoned such positions and (in the case of **Honest to God**) are on the verge of an even greater revolution in our thinking about God?

The short answer is that whereas only a few will understand what these books are about, those few at least must read them; we must indeed be 'honest to God'. A further answer is that those same readers are likely to include those responsible for the training of the future leaders of the churches: for their sake these profoundly disturbing books must be read, so that when they think about the Bible and think about God there may be fewer of those 'puzzling reflections in a mirror' than there have been for us.

Dr. Richardson, in **The Bible in the Age of Science**, first describes the scientific revolution and the revolution in historical thinking of the last three or four hundred years, and the accompanying revolution in theological thinking, especially that taking place during the last one hundred years. As a result of all this, we can now say of the Bible that it 'gives us no answers to scientific questions, its authors had no access to supernatural sources of information about scientific problems, such as the age of the earth or the origin of the Semites... the Bible gives us not scientific but existential knowledge, that is to say, a true awareness of our existence in relation to God, to our fellows and to our world. It reveals to us our predicament, as creatures made in the image of God, yet in rebellion against his loving will, as free to choose the truth yet living in untruth, as possessing eternal longings yet knowing that we shall die.' (page 167; my italics). Moreover, **this** revelation of our predicament can neither come into conflict with modern science nor be corroborated by it.

Yet the Bible also gives us good news about the way God enables us to overcome our estrangement, and if we are asked how we can discover whether this is not also mythology (like other things in the Bible that we now see cannot be taken literally), then the answer, according to Dr. Richardson, is that 'as we read the Bible, as we study it with all the critical techniques which modern knowledge has made available to us, we find ourselves standing in the historical situation in which the men of the Bible stood, and the Word of the Lord comes to us as it came to Isaiah and the prophets; the response is called out from us which was elicited from the disciples of the incarnate Word....'Lord, to whom shall we go? Thou hast the words of eternal life; we have believed and know that thou art the holy one of God.' (page 168) 'This encounter is an encounter with history, not with mythology' (page 169).

But Dr. Robinson, the Bishop of Woolwich, in **Honest to God** is sure that even this change in our way of thinking about the Bible is not enough; he thinks that we must go through an even greater revolution, no matter how reluctantly. We must see that the Bible is not to be taken literally either when it appears to speak of God (**Psalm 139**) as an 'all powerful Being out there beyond us, who can do everything, who knows everything, and who watches all with unsleeping eye—a sort of celestial Big Brother' (page 57). The Space - Age, with its discovery that 'there are no vacant spaces left' in the Universe has destroyed this crude projection of God spatially, but Dr. Robinson believes that we must also get rid of it spiritually, and no longer reason about God as if he is literally **a being 'out there'**. Christianity has become tied to this crude supernaturalism, which is now a stumbling block to man who has 'come of age', and if the gospel is to become the gospel for the world, then we must sever the link between it and traditional orthodox supernaturalism. We should lose nothing and gain much if we used a theology of **depth** rather than our present one of height: not, 'God's in His heaven, all's right with the world', (Browning) but 'The God whom he cannot flee is the Ground of his being', (Tillich, commenting on Psalm 139). Dr. Robinson is not proposing a re-writing of the Bible or the abandonment of the liturgy, but that we should read the Bible and participate in the liturgy equipped with a theology that transposes the transcendentalism of height into the transcendentalism of depth, for God is indeed **beyond us**, but not literally 'out there', but rather, as Bonhoeffer has it 'God is the "beyond" in the midst'.

The correlates of this revolution in theological thinking form the basis of some of the most interesting chapters in a wholly fascinating book. For example, Dr. Robinson contends

that God is to be met not only by a 'religious' turning away from the world but in unconditional concern for 'the other' seen through to its ultimate depths. Again, while the need for withdrawal and retreat is not denied, it is suggested that the most effective prayer is made in the encounter at depth with another, not by praying for him afterwards.

John Buchan, writing of his father, observes in **Memory Hold - the - Door** that 'He was conscious of living in a world ruled by unalterable law under the direct eye of the Almighty'. I think that if we were to follow Dr. Robinson's argument, we would have to say that John Buchan's excellent parent was able to think as he did because he lived in a simpler age, before the scientific revolution was complete, and to say with regret that he was in fact mistaken. For if God is not 'out there' then neither is there an unalterable law 'out there', over against us. The only law is the inner law of unconditional love arising within the encounter with another, and this is better not described as law at all. Thus, the commandments, though usually applicable, are not always so: and so Dr. Robinson goes on into views about pre-marital sex-relations and divorce that have aroused some controversy in England.

But this is not a book about which one should try to take up positions. For one thing, the author writes with reluctance and with gracious honesty; his book thus demands a like response from the reader; for another, the book does not stand or fall on its own merits, for it can be seen as the culmination of a whole movement in New Testament Study and Theology by those who have kept abreast with the thinking of scientists and philosophers. Herein indeed lies the danger of this book: it is deceptively simple; yet practically every paragraph in it can be seen to be a confirmation, a refutation or a correction of the judgement of some scholar or other on some aspect or other of the subject. The index lists four score of names of scholars and their books, but the full list would run into hundreds. This is not to belittle Dr. Robinson's work; quite the contrary, it is a warning to the unwary.

The Pattern of Matins and Evensong, M. C. Perry, Hodder and Stoughton, London, 3/6.

Being easy to read, and indulging in humour here and there, this book should achieve its author's purpose of showing the richness and variety of the daily morning and evening worship as provided by the Book of Common Prayer. Thus, des-

pite the verdict of some popular opinion polls that the way to increase the number of worshippers is to 'brighten up' the services, the author concludes that the brightness, the richness and the variety are already there if only we really understand the pattern, which is Preparation, God's Word (Psalms, Lessons and Canticles), Man's Response (In belief, in prayer and in life).

This could be a very useful book for those churches that have no ordered form of worship except - as Mr. Perry calls it - 'the hymn sandwich', that is, hymn, prayers, hymn, Bible reading, hymn, sermon, hymn. It may well be that they will find here something to give them a regular pattern of worship that is nevertheless varied throughout the Christian Year; a type of worship that is not limited to the minister's whims and fancies nor to his development in the spiritual life.

(See also the book reviewed below)

The Saving Events (An Explanation of the Christian Year),
David Livingstone, Key Books Series, Lutterworth Press,
London, 2/-.

The need for both order and variety in public worship (to which the previous review refers) has inspired this explanation of the Christian Year by a Methodist Minister working in Africa. He sees the Christian year as the portrayal of God's Saving Events, commemorated in the festivals of Christmas, Easter and Whitsun (to mention only three), for which we prepare or upon which we meditate in the seasons between. Each festival and season is explained and suggestions for the preacher's theme are made. This is all very clearly done, though it is inevitable in a book so short that the author has to come down on one side or another of critical problems without showing why he does. For instance, on page 41 he asserts that the Pentecostal gift of **speaking in different languages** must be distinguished from the **speaking in tongues** discussed in 1 Cor. 14: 6-19. Not all will agree, and perhaps the author could have avoided some dogmatisms without impairing the considerable value of his work. The book concludes with a lectionary for letters and gospels to be read on Sundays following Trinity.

The book is recommended for use by ministers and lay preachers.

I Loved a Girl, Walter Trobisch, U. S. C. L., Lutterworth Press, London, 40 pages, price unstated, roughly 2/-.

A young unmarried African writes to Monsieur Trobisch, his former teacher and pastor, saying that he has been excommunicated because he had sexual relations with a girl, yet that he does feel in his heart that he has sinned. This letter, and the subsequent intimate correspondence between M. Trobisch and his friend are here published by their mutual consent. We trace the deepening understanding of the boy - girl and husband - wife relationship to the point where the African falls in love with a fine girl. The correspondence closes with his bitter tirade against society and the Church when he discoveres that he cannot marry her because her family demands a bride - price far beyond his means.

This book is recommended where a simple introduction is required to teaching on sex and marriage in youth groups and ministerial training colleges. It is eminently suitable for translation, and profoundly relevant to the Pacific situation.

Introduction to Bible Reading, Bernard G. Thorogood, 88 pages, private printing, price not stated.

It is a pleasure to welcome this book from the pen of the Principal of Takamoa Theological College in the Cook Islands. The clarity that makes the author's description of the Cook Is. so pleasant (**in Not Quite Paradise**) enlightens this new book. It consists of brief introductions dealing with the purpose, manner of writing and chief contents of the books of the Bible in their Biblical order. It is recommended for use in youth and Bible study groups, as a background book for Sunday School teachers and as a guide for use by theological students in their private reading of the Bible.

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